1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

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PREFACE

122 114 IN 1940 I was awarded, for a period of two years, a research fellowship in sociology by the University of Bombay and this enabled me to do the field-work on which this book is based. I thank the University of Bombay for making it possible for me to study the Coorgs, and I am grateful to Professor G. S. Ghurye for advice and criticism during field-work and subsequent writing.

In June 1942, a few months after returning from Coorg, I was appointed Research Assistant in Sociology in the School of Economics and Sociology in Bombay, and the duties of my new post prevented me from finishing the writing of my field material until the end of 1944. I then came to Oxford, where Professor Radcliffe-Brown's teaching greatly modified my approach to the study of human society. At his suggestion, I started applying some of his ideas regarding the inter-relation of religion and society to the material I had already gathered, and this task proved exciting and, to me, fruitful, even though I was more an ethnologist than a sociologist at the time of my field-work. I am greatly indebted to Professor Radcliffe-Brown for his teaching and for many kindnesses.

I have been greatly helped and stimulated by the teaching and friendship of Professor Evans-Pritchard, who succeeded to the Chair of Social Anthropology at Oxford after Professor Radcliffe-Brown's retirement. I have also benefited from the advice and criticism of Professors M. Fortes and M. Gluckman.

All previous writers on the Coorgs have contributed to my understanding of the social institutions and culture of the Coorgs. I gratefully acknowledge my indebtedness to them, and especially to Moegling, Richter, N. Chinnappa, and Professor M. B. Emeneau.

Coorg is a beautiful and hospitable country, and I met with kindness everywhere. I should like to thank the people of Coorg generally before mentioning certain individuals who have helped me greatly by giving me hospitality as well as information. I am under a great debt to Shri K. J. Chengappa, who has consistently and patiently supplied me with information over a period of ten years. Shri K. Kāḷappa and Shri P. M. Ponnappa have also given me information and helped me in other ways. I wish to thank

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Shri H. Tirumala Chār, B.A., B.L., and his family for their hospitality to me in Mercara.

I am very grateful to the Carnegie Research Fund for a generous grant which enabled me to pursue my studies at Oxford. I thank Dr. A. A. Baké, and the Films Division of the Ministry of Information and Broadcasting, Government of India, for the loan of some of the photographs reproduced in this book.

My friends Mr. R. G. Lienhardt, Mr. K. O. L. Burridge, and Dr. Kathleen Gough have helped me by critically reading the typescript.

I dedicate this book to the memory of my brother, M. N. Gopal.

M. N. S.

OXFORD
April 1951

2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

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ARTICLE No. 4.

Kinship and marriage among the Coorgs.[1]

By M. B. EMENEAU.

(*Communicated by Dr. B. S. Guha.*)

The Coorgs are an endogamous community of about 40,000 people who form approximately a quarter of the population of the province of Coorg, which lies in the mountains of western South India between Mysore State and British Malabar. They were originally the warrior owners of this tract and formed, and still form, the highest community in the social scale there (barring the few Brahmans who live in the province). It is doubtful how far they can be considered a caste in any strict Indian sense of the word, for they resolutely refuse to accept the ministrations of the Brahmans in any of their rites. No accurate ethnological account of these people has yet appeared. This paper gives a description of the marriage rites and the kinship system of those Coorgs who live in the central portion of the province, i.e. in Mercara and Virajpet and the district between these two towns and in Nalknad to the west; how far, if at all, the northern and southern extremities of the province present differences of detail is not known.

Kinship organization among the Coorgs takes the form essentially of father-sibs. Each sib (called oka) is marked as such by its name, which is borne by each member as his or her first name. All land is owned ideally, and a great part of it actually, by the sib as such and not by the individual; departures from this ownership system, whereby an individual by his own initiative or good fortune and without depending on the sib property acquires property which he holds as an individual, do not affect his position with regard to the sib property nor do they give the other sib-members a claim upon his individual property. In other words, individual ownership of land is an excrescence upon the traditional sib-ownership. It is the sib, moreover, that

[1] This paper represents part of the work done in 1936-37 during my tenure of a grant from the Penrose Fund of the American Philosophical Society. The phonetic writing used is in general that of the IPA. ə is the back, mid, unrounded vowel; c and j are palatal affricates, y is practically the English y. I write a subscript n at the end of a word to denote that the whole word is nasalized; e.g. in ma:vn, both the vowels and v are nasalized. The nasalization is best evaluated phonemically as a feature of the whole word and not of any separate vocalic or consonantal phoneme. When a suffix is added or the word becomes a member of a compound (e.g. in tamma: vi^{n}), the nasalization does not extend beyond the limits of the simplex.

8:Emeneau L-5 (1935-1937) 1938
AW60 Toda AW60
Coorg AW5

PERSONAL NAMES OF THE TODAS[1]

By M. B. EMENEAU

IN societies organized in sibs, the sib unit sometimes has a name which is borne by all its members. Personal names often have no relation to the sib unit, but either are drawn from a common stock which may be utilized indiscriminately by all the sibs, or are invented according to patterns which are distinct from the pattern of sib-division. The latter type is seen in the system employed by the Plains Indians of North America. The former resembles the family naming system employed normally in European or European-derived cultures, where it is not combined with a sib-division except in such groups as the Scottish clans.

§1. An example of sib-division combined with utilization of a common stock of personal names is seen in the Coorgs of South India. Among these people the patrilineal sibs have each a name which is borne by every member of the sib. Personal names are drawn from a rather small stock, consisting of some sixty names for men and a slightly smaller number for women. A male or an unmarried female is identified by the sib-name, the father's personal name, and the individual's personal name, in this order. A married female bears her husband's sib-name, his personal name, and her own personal name. There seems to be no tendency for personal names to be linked with particular sibs. A slight tendency is found to preserve the use of particular personal names within the family (as distinguished from the sib) by giving to a child the name of some dead ancestor within the family whose memory it is desired to perpetuate. It is doubtful, however, whether this tendency has even as much force as the similar tendency in European or American society; a notable difference between the two is that the Coorgs do not give such names during the lifetime of the earlier bearer of the name, since this would cause a certain amount of confusion within the family.

§2. Among the Todas, a pastoral tribe of the Nilgiris in South India, the method of giving names is different from both those outlined above. The individual does not bear a name which is common to all members of his

[1] This paper represents a small part of the work which I have done on the non-literary languages of South India, under the auspices and with the financial aid of the American Council of Learned Societies in 1935–36 and of the American Philosophical Society (Penrose Fund) in 1936–37. I have to acknowledge my gratitude to Dr David Mandelbaum, who read over the paper and made numerous helpful suggestions. The system of phonemic writing for Toda words is the same as that employed in my paper, *Toda Marriage Regulations and Taboos* (American Anthropologist, Vol. 39, pp. 103–12, 1937); in that paper, *f*, *θ*, *x* should be read for *v*, *δ*, *γ* in Toda words throughout. Accent is always on the initial syllable.